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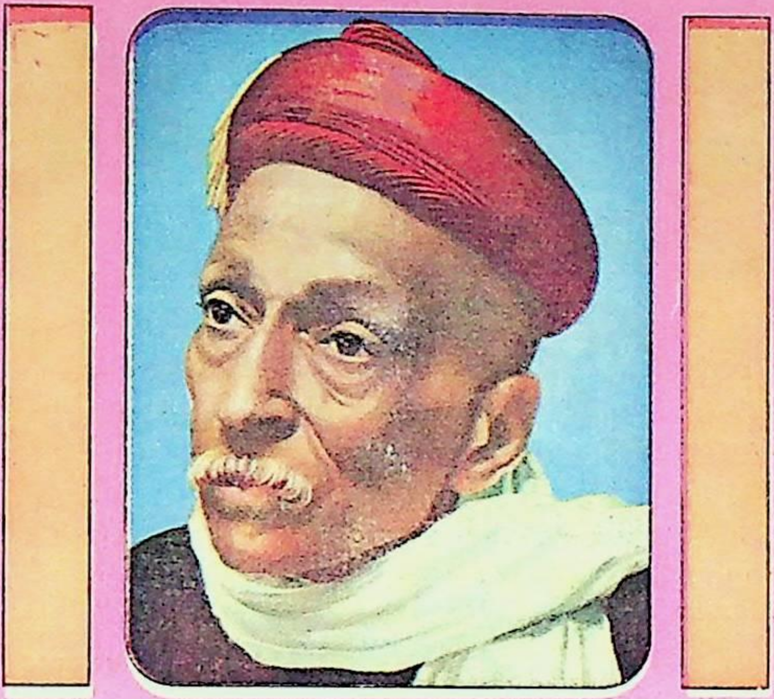

PATHWAY TO GOD

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DEVOTED TO RELIGION, PHILOSOPHY, MYSTICISM & SCIENCE OF YOGA

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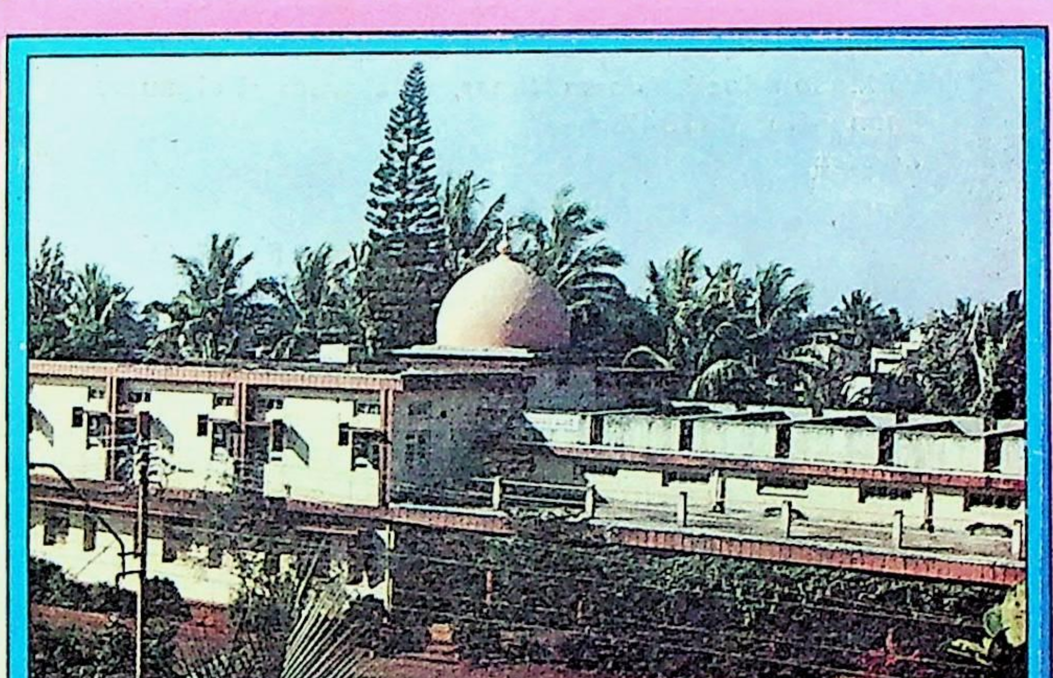

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Editor :
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Prayer to Lord Vishnu

(With Stanzawise translation in English)

प्रोच्यते परमेशो हि यः शुद्धोऽप्युपचारतः ।
प्रसीदतु स नो विष्णुरात्मा यः सर्वदेहिनाम् ॥१॥

Lord Vishnu,
Whose name is coupled with Goddess Laxmi out of customary obeisance, though He is pure in form
Who is the Soul of all embodied beings
May please shower his blessings on us

यः कारणं च कार्यं च कारणस्यापि कारणम् ।
कार्यस्यापि च यः कार्यं प्रसीदतु स नो हरिः ॥२॥

Lord Hari,
Who combines in Himself the cause as well as the effect,
Who is also the Cause of the causes & Effect of the effects,
Shower His blessings on us.

भोक्तारं भोग्यभूतं च स्त्रष्टारं सृज्यमेव च ।
कार्यकर्तृस्वरूपं तं प्रणताः स्म परं पदम् ॥३॥

We salute His Supreme Grace,
Who is the enjoyer as well as the things enjoyed,
Who is the creator as well as the things created,
Who combines in Himself the doership & the actions performed

विशुद्धबोधवन्नित्यमजमक्षयमव्ययम् ।
अव्यक्तमविकारं यत्तद्विष्णोः परमं पदम् ॥४॥
न स्थूलं न च सूक्ष्मं यन्न विशेषण गोचरम् ।
तत्पदं परमं विष्णोः प्रणमामः सदामलम् ॥५॥

We salute His Highest Grace,
Who is purest (of the pure), Supreme in knowledge, everlasting, beyond the birth-cycle, non-decaying, non-diminishing
Who is neither Gross nor subtle (in form), nor the subject of any attributes and who is ever-unsullied.

यद्योगिनः सदोद्युक्ताः पुण्यपापक्षयेऽक्षयम् ।
पश्यन्ति प्रणवे चिन्त्यं त द्विष्णोः परमं पदम् ॥६॥

Whom Yogies, who are ever-prepared,
Whose worldly actions have come to an end,
Who, upon meditating on the sound of Om,
See Him in their Vision (in trance)
that is the Highest Grace of Lord Vishnu

यन्न देवा न मुनयो न चाहं न च शंकरः ।
जानन्ति परमेशस्य तद्विष्णोः परमं पदम् ॥७॥

Whom neither Gods, nor Ṛshies, nor Shankar nor myself (Brahma) know fully, that is the Highest Grace of Lord Laxmi-pati Vishnu.

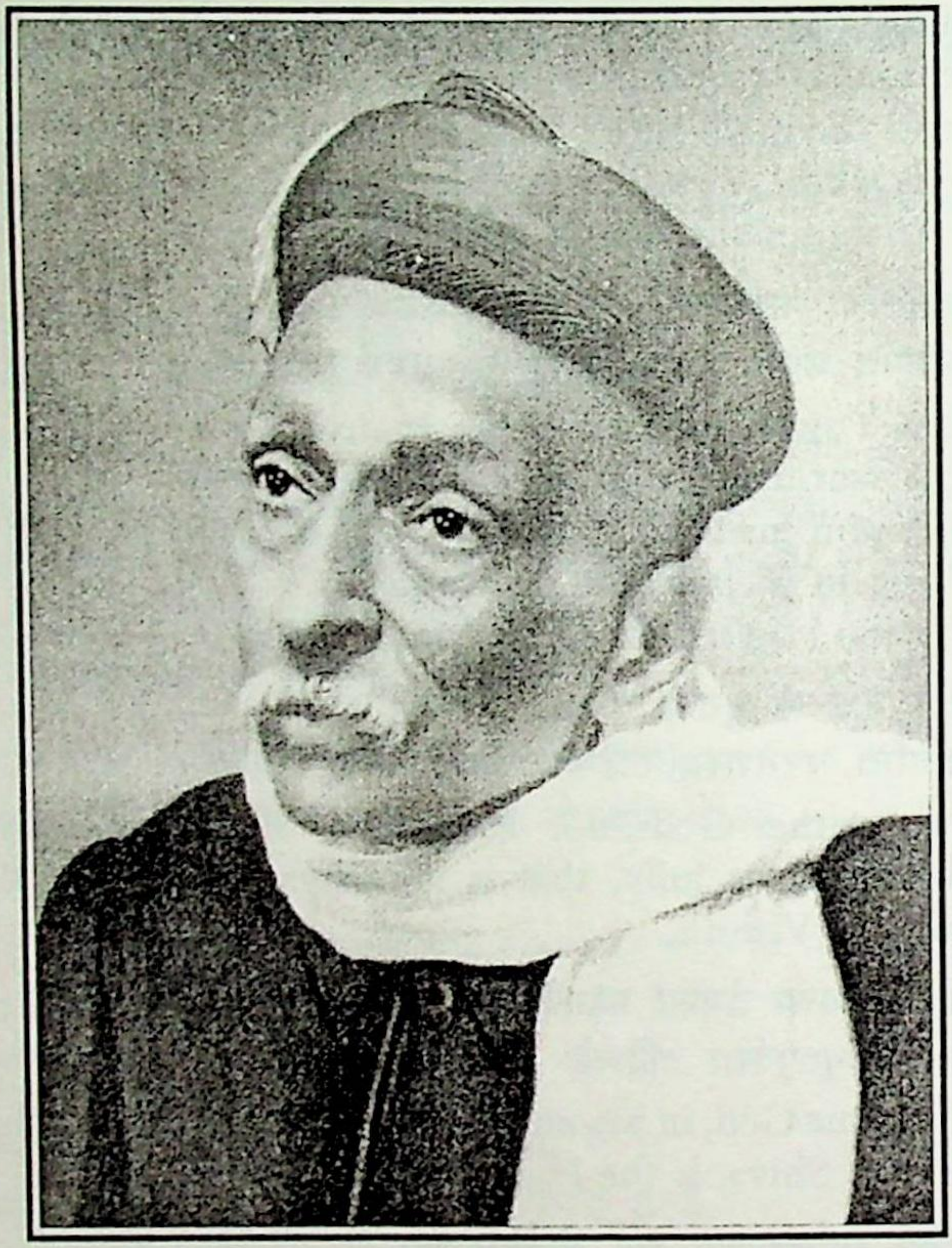
शक्तयो यस्य देवस्य ब्रह्मविष्णुशिवात्मिकाः ।
भवन्त्य भूतपूर्वस्य तद्विष्णोः परमं पदम् ॥८॥

That unique God, in whom are united the powers of Brahma, Vishnu & Shiva, is the Highest Grace of Lord Vishnu.

सर्वेश सर्वभूतात्मन् सर्व सर्वाश्रयाच्युत ।
प्रसीद विष्णो भक्तानां व्रज नो दृष्टिगोचरम् ॥९॥

Oh God of Gods, the soul of all beings, the Refuge of all, the prop of all beings, the shelter of all devotees, Oh Achyuta, Oh Vishnu, be pleased and condescend to allow us to see your form before our very eyes. □□

SHRI GURUDEV DR. R. D. RANADE



Birth :
Jamkhandi
3-7-1886

Nirvana :
Nimbal
6-6-1957

Thus Spake Gurudev.....

We must remember that even though we are told that we should lead a quietistic life, that is only as a sort of recoil from the unreal and empty world of sense; within itself however, it may contain the marrow of self-realisation... "It was thus that one who lived a peaceful life of self-control, of cessation from activity, and of patient sufferings having collected himself, saw the Atman within himself, saw in fact everything as verily the Atman. Evils cease to have any power over him for he has overcome all evil. Sin has ceased to torment him, for he has burnt all sin. Free from evil, free from impurity, free from doubt, he has become properly entitled to the dignity of a "Brahman".

- (The Constructive Survey of Upanisadic Philosophy P 297)

☐☐

Is motion real or not real ? Is it directed towards a given point or not ? Neither when we consider Motion in connection with Matter, nor when we consider it in relation to space, do we find it truly cognizable. We are obliged to think of absolute motion, but its occurance can't be realized.

- (Religion and Science)

☐☐

It is not simply a mechanical uttering of the name of God that will lead one to illumination. There must be a भाव *accompanying the utterance of the name so, insistence may be laid on the quality of the heart rather than on utterance by tounge.*

- (Pathway to God in Hindi Literature P 349)

☐☐

EDITORIAL

जगत् जितं केन । मनो हि येन ॥

(Jagat Jitam Ken; Mano hi Yen)

Conquer the World with the Power of the mind

Adi–Shankaracharya raises a rhetorical question "What can conquer the world ? & answers "Mind alone". Also inherent in his answer is the fact that one has to conquer himself i.e. his own mind before he can conquer the world.

The Acharya himself was one of the most learned men, a great Yogi, a high intellectual, versatile debater and a religious seeker. It was he, who restored the glory of the Sanatan Dharma, which was based on Devotion to God, by removing the Cobwebs of confusion created by the apparent atheistic thoughts of Bouddhism from the minds of the learned pundits of his time, by personal debate with many of them, touring all over India. His single handed effort has no parallel in the history of India. He travelled far & wide, to Kashmir in north & Assam in the east as a Sanyasin on foot, though he belonged to Kerala, the southern part of India, to establish the doctrine of non-duality between the universe & Brahman, the Supreme Self, all over the country. He belonged to the fifth century B.C. (509–477) according to the chronological records kept by the Shankaracharyas, who succeeded him as Peethadhipaties.

If we survey his life-story of thirty-two years, it reveals, the tremendous power of his mind & firm determination that could win back the whole country to the ancient religious thought of the sages, in his short life-span of thirty two years. So his expression that "Power of mind can conquer the world" is a statement so-to-say of his own remarkable feat.

One of his debating tours took him to Orissa, where he met another learned man of his time, Pandit Mandan Misra. In the debate on religious doctrines, Mandan Misra was about to be defeated, when his wife intervened and told Adi-Shankaracharya that as the better-half of her husband she has the right to challenge him & avenge the defeat of her husband. Shankaracharya accepted the challenge and argument started between him & Mandan Misra's wife. In the course of argument, she asked Shankaracharya certain details of feminine life, which he could not answer. Being an avowed bachelor in the tradition of Yoga, he did not know anything of an house holder's life, leave alone intricate details of feminine life. He faced defeat in arguments. But he asked for time to answer her questions. He came back to his ashram and went into Samadhi (a trance with deep concentration), found the answers to the questions & went back to the debating hall to face Mandan Misra's wife. When he gave the answers she was surprised and accepted defeat. The story told about this episode, is that Shankaracharya went into Samadhi, separated his subtle body from the gross body, entered the corpse of a just-died king & lived with his queen for a few days. When he got the answers by experience he came out of the king's body & entered his own gross body, which was in Samadhi State, under the strict watch of his disciples. This part of the story might be an exaggeration, because in a trance with deep concentration, answers to any question can flash across the mental screen & get revealed. The story might have gained ground because Para-kaya-pravesh i.e. extricating one's subtle body and entering another gross body is one of Yogic attainments in developing yogic powers.

Adi-Shankaracharya had visions of deities, gods & goddesses as he travelled all over India. These visions are written down by him in beautiful poetic language, such that those who recite them will have a glimpse of his vision of the deities conjured up before their own eyes.

His explanatory works and commentaries on various scriptural texts, Upanishads & Bhagwadgeeta show his high erudition, great power of exposition and unparalled self-experience of the great truths & tenets covered by the scriptures. He established four main Mathas or pithas i.e. places to carry on the worship and spread of religious doctrines as outlined by him & appointed his successor disciples in charge of them. They are known as Shankaracharyas in charge of each Matha or Pitha. The last (one before the present) Shankaracharya of Kanchi-Kamakoti Pitham, Swami Chandrashekharendra Saraswati, also called Paramacharya, was taken as an incarnation of Adi-Shankaracharya, himself not only because of his great erudition & Yogic attainments, but also because Adi-Shankaracharya had himself told so to his disciples before he left his gross body.

Adi-Shankaracharya propounded his theory of Maya, according to which you cannot have a real objective view of the world, as long as you are a part & parcel of the same world. One has to renounce the world, tear away the shroud of ignorance by going into Samadhi, to see the reality. In to-day's parlance, one can say that only an astronaut standing on the Moon can have an objective real view of the earth & not by sitting in London, Washington or New Delhi. Astronauts who have come back from the

Moon, have said that, after coming back to earth, their view on life has undergone a subtle change, which is difficult to explain. An Indian student wrote a thesis on "Shankaracharya's Mayawad & subatomic physical & got a Ph.D. from Toranto University. He was also given a prestigious award by Institution of Engineers (India).

As he would be always on long tours, his mother was worried & he promised her to be by her side before her demise. He was in Kashmir, when he sensed that her demise is near. He rushed back to his home in Kerala, to be by her side, to give her solace & gladden her heart by his presence on her last day. It is not known whether he travelled from Kashmir to Kerala on foot or by the yogic method of instant transference of the body.

According to the Indian Philosophy, the appearance of a man of achievements like Adi-Shankaracharya in this world is the result of continuous progress of the mind from birth to birth for many births. The Sanatan Dharma or the Vedic religion, therefore, takes pride that it lays down "a way of life" for the common man to follow such that he ultimately reaches Godhood. Whether sooner or later, depends on the amount of effort he puts in every birth, in the right direction. The first & foremost condition being moral & mental disciplines and giving away worldly pleasures and allurements in due course of time, without which there is no progress.

The history of India, as well as the history of world have seen examples of successes due to the power of the mind as also failures due to lack of it.

Lord Prabhu Ramachandra was a prince who was expelled from his kingdom to lead a life in forests. But his power of mind, determination & prowers to face any situation was so great that though alone with his brother & wife at the start of expulsion, he gathered armies on the way and defeated the great invincible king Ravana of Srilanka. One may call him an incarnation of God after seeing his great deeds and superhuman qualities. It is said that only sages could see his latent divine powers & the duty ordained on him by the Supreme Being. For the commoners, he was a prince carrying out his princely duties.

The case of Gautam, the Buddha was similar. He renounced princely life out of compassion for the common man's sufferings and wandered from place to place in search of Reality, the Absolute knowledge. When he got that flash on his mental screen, while sitting under the tree in Bodh-gaya, he got the Real view of the world and permanent Bliss. Then he preached what is known today as Bouddhism, which spread almost all over south-east asia. The power of his single mind was tremendous.

Similarly, the power of mind of Yesu Christ was so great that he didn't give up, though he was crucified & his religion spread over half of the world.

On the Smaller scales, we have the research scientists, social workers & religious seekers who strived on & on till their goals were reached.

We have examples where the physical force failed before the power of the mind. The armies of Alexander the great could not conquer the world. The physical force of Hitler's armies was defeated by the power of the mind manifested as National Spirit of various nations. American armies had to withdraw from Vietnam as they could not vanquish the national spirit of the small nation.

One episode from the Indian History is worth mention. When Alexander the Great was in the process of retreat from India, he saw a sage in meditation, sitting cross-legged & eyes closed. The emperor was curious and the sage was ordered to present himself before the emperor. But he refused & was threatened to be beheaded. The sage replied "It does not matter to him whether the body falls now or later. It is after all transcient." The emperor was surprised by his fearless & nonchalant attitude even under the threat of instant death. He asked him to come with him to Greece. The sage replied "I will not come to Greece now, but will see you on your last day." It is said that the sage was by the bed side of Alexander when he died in Babilone. The ancient Indian sages had reached the pinnacle of Yogic practice and attained great powers of the mind.

It is reported that in the Dalai Lama's kingdom in Tibet, the Dalai Lama, the king, used to have Tibetan Lama Yogies adept in reading other people's mind, sitting behind his throne but unseen because of an intermediate screen. Though the visitors talked all sweet words, they would report to the king what was going on in visitors' minds.

It is reported that natural clairvoyant persons were engaged to read documents in enemies war–council offices in world war II. It is also reported that American past president Jimmy Carter used to tell proudly an episode, in which a clairvoyant person was asked the location of a missing plane, for which all search proved futile. The clairvoyant person went into a trance and after he came out of the trance, he gave the correct location of the plane which had crashed.

The powers of the mind are limitless. Indian Philosophy says that mind is the link between man & God and can reach Godhood. The question is how much effort one puts in to develop them by giving up worldly pleasures and superelevating the mind through mental & moral disciplines.

□□

Kaivalya Upaniṣad

(Continued from last issue)

आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ज्ञाननिर्मथनाभ्यासात् पापं दहति पंडितः ॥११॥

Making (one's own) body as the lower churning-stick and praṇava as the upper churning-rod, and making efforts to procure knowledge by means of churning (the two sticks), a wise man burns his own sins (11).

Expl. :- Fire in the form of knowledge consumes all sinful actions. As Bhagavadgītā says, "Fire of knowledge burns all actions."

Now how to produce this fire of knowledge has been here illustrated with the example of fire-churning (agni-manthana). In ancient times, fire was needed for sacrificial purposes. It was produced by the friction of two churning-sticks. (made from the wood of certain trees). One churning-stick (araṇi) was placed below; it was called lower araṇi; then placing the upper araṇi on the lower one, churning was performed. In the present case, in order to create fire in the form of knowledge, two churning-rods are to be employed.

Human body (atman)[4] is to be made the lower araṇi, and Praṇava/Om is to be made the upper araṇi. This simply means that when the study of Om is practised inside the body, there is produced the fire in the form of knowledge of Brahman. In other words, study/recitation etc. of Om is necessary for the knowledge of Brahman.

* * *

Now Kaivalya Upaniṣad turns to the person who has not obtained the knowledge of Brahman. His condition is described by the Upaniṣads in the following 12-14 stanzas.

स एव माया-परिमोहितात्मा, शरीरमास्थाय करोति सर्वम् ।
स्त्रियन्नपानादि-विचित्र-भोगैः, स एव जाग्रत् परितृप्तिमेति ॥१२॥

A person whose mind is deluded in every way by Māyā performs, on the basis of his body, all (types of) actions. In waking condition, he reaches (the state of) satisfaction, after enjoying (various things like) women, food, and drink (12).

Expl. :- He who does not know Brahman thinks himself to be different from Brahman. He identifies himself with the body. So, in this world, resorting to his body, he passes through three states namely waking, dream, and sleep. This verse tells what an ignorant man does in his waking condition.

The mind of an ignorant man is deluded by Māyā or Nescience. Hence he thinks himself to be other than Brahman. Then depending on the gross body made of five material great elements, he performs various types of actions, and enjoys women, etc. and gets satisfied.

Here, it should be noted that the word 'satisfaction' (tṛpti) is indicative of pain. For just as he enjoys pleasure, so also he has to suffer pain too. For so long as a man is living in this world, he cannot avoid pain.

स्वप्ने स जीवः सुखदुःखभोक्ता, स्वमायमा कल्पित-जीव-लोके ।
सुषप्ति काले सकले विलीने, तमोभिभूतः सुखरूपमेति ॥१३॥

In (the state of) dream, the individual soul, in his world of individual souls imagined with his own power, enjoys pain and pleasure. And in (the state of deep) sleep when all things (from waking state and dream) are merged (or lost), he overpowered by darkness (in the form of ignorance) enjoys *pleasure (only) (13).*

Expl. :- In the waking state of individual soul, his body, external sense-organs and the inner sense-organ are active. The inner sense alone works in his state of dream. The world in the dream is the world of the individual soul; it is created by him with his own power (maya). In it too, he has to enjoy pain and pleasure. In short, in the waking and dream states, individual self enjoys both pain and pleasure. But when those two states are set aside, he sleeps. In sleep, his sensual and psychic awareness is lost. He is overcome by ignorance; he merges in ignorance. And further, in the state of sleep, the individual soul enjoys only pleasure born from ignorance.[5]

पुनश्च जन्मांतर-कर्मयोगात् स एव जीवः स्वपिति प्रबुद्धः ।
पुरत्रये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम् ॥१४॥

That very individual soul who is awake (in his state of waking), (then who enjoys the state of dream) and then who (again) sleeps goes on playing, on account of the influence of his actions in the past births, in three cities. From that (Brahman) has arisen entire miraculous universe (14).

Expl. :- In accordance with his actions in the past births, the individual soul has got the present life. In this present life, he continuously passes through three states namely waking, dream and sleep. Further, he goes on sporting/playing in three cities. In spiritual world, a body is called a city. And corresponding to waking, dream and sleep there are spoken three bodies i.e. cities respectively namely gross (sthula), subtle (suksma) and the causal (karana). The individual self goes in playing in these three cities.

And all these three cities and the strange world spring from that Brahman. Brahman is the source/cause of everything.

● ● ●

How everything is born from Brahman is narrated in the following verse No.15.

एतस्माज्जायते प्राणो मनः सर्वेंद्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥१५॥

From this (Brahman) are born vital breaths, mind, all sense-organs, (and the material elements namely) Sky, Air, Fire, Water, and the Earth that supports everything (15).

Expl. :- From Brahman spring up the subtle and gross five material elements namely Sky, etc. The three bodies of the individual soul namely subtle, gross and causal proceed from Brahman. The five senses of knowledge namely eye, ear, nose, tongue and touch, five motor organs namely hands, feet, speech, anus and organ of creation, the inner sense-organ namely the mind, five main vital breaths namely prana, apana, udana, samana and vyana - all these are born from Brahman.

● ● ●

Brahman from whom proceeds everything is briefly described in the next 16th verse wherein it is added that the individual soul is the same as Brahman.

यत् परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत् ।
सूक्ष्मात् सूक्ष्मतरं नित्यं तत् त्वमेव तत् त्वमेव ॥१६॥

(The teacher Prajapati says to his pupil Asvalayana) : (O my disciple), you are surely that Brahman, you are surely[6] *that Brahman which is supreme, which is the Self of all, which is the foundation/resting place of the universe, which is all-pervading, which is more subtle than the subtle (st), and which is eternal (16).*

Expl. :- Brahman is eternal, most subtle, all-pervasive, basis of all and the Inner Self of all or the self of the world.

The individual soul who is staying in this universe is not different from that Brahman. The latter point is asserted by the teacher, by saying, "O my disciple, you are that Brahman. There is no doubt in this matter."

• • •

The teacher further informs the pupil -

जाग्रत्स्वप्न सुषुप्त्यादि-प्रपंचं यत् प्रकाशते ।
तद् ब्रह्माहमिति ज्ञात्वा सर्वबंधैः प्रमुच्यते ॥१७॥

Knowing "I am that Brahman" - Brahman which illumines all expanse of waking, dream, sleep, etc., the individual soul gets released from all bonds (17).

Expl. :- Brahman creates the universe and illumines it i.e. it makes the universe the object of knowledge. The individual soul has to know that he himself is that Brahman. And when he realises this identity, he becomes free from all bonds of actions, etc., and becomes the same as Brahman. Another Upanisad has said : "He who knows Brahman becomes Brahman" (Brahma Veda Brahmaiva bhavati).

त्रिषुधामसु यद् भोग्यं भोक्ता भोगश्च यद् भवेत् ।
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥१८॥

Sadāśiva is different from everything (in the form of the triad of) the enjoyable, the enjoyer and the enjoyment, in the three places/states; he is pure sentience only; he is the witness (of all); this Sadāśva is nothing but I (i.e. I am that Sadasiva) (18).

Expl. :- It is to be remembered here that a disciple who has the most suitable aversion (vairagya) and fitness realises, immediately after his teacher's instruction about the identity of individual soul and Brahman, that he is the same as Brahman. Hence here the disciple proclaims, "I am that

Sadāśiva, I am that Brahman". And with this direct realisation, he is released in this very life.

Here the words "triṣudhāmasu" can stand for three worlds as well as three states. There are three worlds - Upper, Middle and lower. There are three states - waking, dream and sleep. Therein there is the triad of the enjoyer, the enjoyable things and the enjoyment. Though all things spring from Brahman, Brahman is completely different and separate from them. Brahman is sentience alone, and it is the witness of all. This Brahman is here, indicated by the word Sadāśiva, another name of Śiva.

• • •

The experience and its result of him who has realised his identity with Brahman are elaborately mentioned in Verses Nos. 19-23 that follow.

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद् ब्रह्माद्वयमस्म्यहम् ॥१९॥

I am that non-dual Brahman. (Hence) everything originates, from me; everything stays/resides in me; and everything merges in me (19).

Expl. :- Brahman is that from which proceeds every thing, wherein stays every thing, and wherein merges every thing. An individual soul who has become identical with Brahman comes to know that everything springs from him and so on. For he himself is now the non-dual Brahman.

Brahman being one without a second is here said to be non-dual.

अणोरणीयान् अहमेव तद्वत्, महानहं विश्वमहं विचित्रम् ।
पुरातनोऽहं पुरुषोऽहमीशो, हिरण्मयोऽहं शिवरूपमस्मि ॥२०॥

So also, (being Brahman) I am smaller than an atom, and larger (than the largest). I am this miraculous / variegated / strange world. I am ancient. Person. I am the ruling God. I am the Golden Person. I am the same as Śiva (20).

Expl. :- An individual soul who realises Brahman becomes Brahman. Hence like Brahman, he is the smallest, and the largest i.e. all-pervading. He is the same as the universe. He is the ancient Person, the Golden Person, and the Ruling God, and Śiva. In short, he himself is everything.

In Upaniṣads, Brahman is sometimes said to be ancient Person, Golden Person, Supreme Person, and so on.

अपाणिपादोऽहमचिंत्यशक्ति, पश्याम्यचक्षुः स शृणोम्यकर्णः ।
अहं विजानामि विविक्तरूपो, न चास्तिवेत्तामम चित् सदाहम् ॥२१॥

(I am Brahman. So) I am without hands and feet. My power is unthinkable. Without eyes I can see, and without ears I can hear. I whose form is distinct from everything else know everything, but there is none who knows me. I am always (of the form of) sentience (21).

Expl. :- Like Brahman, the individual soul that has become Brahman is without any sense-organs like hands, feet, eyes, ears, etc. Yet he can see, hear and know everything. His power is beyond imaginations. Though he is different from everything, he knows it. He is beyond the range of the empirical means of knowledge. He is one without a second. As there is none beside him i.e. Brahman, there is none that can know him. He is pure sentience only; sentience is his essence. His knowledge does not require the assistance from sense-organs. He can know anything and can do anything; for his power is unimaginable.

वेदैरनैकैरहमेव वेद्यो, वेदांतकृद् वेदविदेव चाहम् ।
न पुण्यपापे मम नास्ति नाशो, न जन्म देहेंद्रियबुद्धिरस्ति ॥२२॥

I am fit to be known by many Vedas. I alone know the Vedas. I alone am the maker/author of the concluding portions of the Vedas. I am affected neither by holy/meritorious action nor by sinful action. There is neither birth nor death for me. There are for me neither the body nor the[7] *senses nor the intellect (22).*

Expl. :- Sometimes, God or Brahman is said to be the author of the Vedas. Brahman knows the subject-matter of the Vedas which is mainly Brahman. Individuals living in this world perform religious/holy/meritorious deeds or commit sins; they possess bodies, senses, and intellect; they are subject to birth and death. Brahman is aloof from all this. Brahman is devoid of bodies, senses, good and evil actions, and is not subject to birth and death.

न भूमिरापोनच वह्निरस्ति
न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं
गुहाशयं निष्कलमद्वितीयम् ॥२३॥

(इति कैवल्योपनिषदि प्रथमः खंडः।)

समस्तसाक्षिं सदसद्विहीनं
प्रयाति शुद्धं परमात्मरूपम् ॥ (२३-ब)

There is neither the earth nor water, nor the fire, nor air, nor sky in case of me. (Further) thus understanding the form of the Highest Self which lies in the cave, which is without parts (niṣkala), which is without a second (by its side) (23), which is all-witnessing, which is devoid of existent and non-existent, the individual soul reaches the form of the Highest/Supreme Self (i.e. becomes identical with the Supreme Self (23-B).

Expl. :- The experience of the individual soul who has become identical with Brahman is continued (here in the first two lines of Verse No.23). Having become Brahman, the individual soul experiences that the material elements like earth, etc. have nothing to do with him. Here is concluded the experience of the individual soul who has become identical with Brahman.

As mentioned already, the first two lines (i.e. 23-B) from Section II of this Kaivalya Upaniṣad are to be joined to the concluding two lines of Verse No.23. In these lines again the speaker is Prajāpati who then mentions some more aspects of the nature of Brahman. He says :- Brahman is partless, and without a second; Brahman is unique and non-dual. Further, it is devoid of existent and non-existent. In this world, we speak of existing things like the Earth, etc. and of non-existent things like the son of a barren woman, horns of a hare, the sky-flower, etc., Such words like existing and non-existing have no significance in case of Supreme Self, as it is different from everything else and as it is beyond the pairs of opposites like heat and cold and so on.

The words "lying in the cave" have been already explained under Verse No.3 Supra.

When a spiritual aspirant knows such Supreme Self, he reaches the form/nature of the Supreme Self, i.e. he realises his identity with the Highest Self/Brahman.

यः शतरूद्रीयमधीते सोऽग्निपूतो भवति क्ष वायुपूतो भवति स आत्मपूतो भवति, स सुरापानात् पूतो भवति स ब्रह्महत्त्यात् पूतोभवति स सुवर्णस्तेयात् पूतो भवति स कृत्याकृत्यात् पूतोभवति, तस्मादविमुक्तमाश्रितो भवति, अत्याश्रमी सर्वदा सकृद् वा जपेत् ॥

He who studies/recites the Śatarudriya becomes pure or sacred like Fire, becomes pure/holy like Air, becomes pure-minded; further, becoming free from the fault of drinking liquor he becomes holy; becoming free from the crime of killing a

Brahmin, he becomes pure; becoming free from the fault of stealing gold, he becomes pure; and becoming free from good and bad deeds, he becomes pure; moreover, he becomes resorted to Brahman that is extremely different (avimukta)[8] from all things. A man in the last stage of life (atyasrami) should always repeatedly recite Om.

Expl. :- In Verse No.1, there was a reference to the removal of sins. The details are given here.

In ancient days, drinking of liquor, killing of a Brahmin and stealing of gold were considered to be rather great sins. By Upalakṣaṇa of these sins, all other sins are to be understood here. Thus a knower of Brahman who recites śatarudrīya becomes fully free from all sins.

The word "atyāśrami" (= one who is beyond all āśramas) does not suit here. For as noted already Brahmavidyā is meant for ascetics only who are in the last āśrama. So the word "atyāśrami" is here taken us "antyāśrami" (a man in the last āśrama, an ascetic). Here it is again emphasised that the lore of Brahman is intended for a monk.

Śatarudrīya is a certain portion - Rudrādhyāya - from Yajurveda. Rudra is the same as Siva who as seen already is considered to be the same as Brahman. Hence here is the mention of Śatarudrīya.

Here the word "avimukta"[8] is taken as a compound. And it is to be dissolved like "acapala" (exceedingly unsteady). So it means extremely free or different (from everything else).

The words "sarvadasakṛd" can be separated in two ways : (I) sarvadā asakrd (2) sarvada sakṛd. The word sakṛd means only once. Recitation of Om only once is never sufficient. Hence the first splitting of words is preferrable, as the meaning then is "always and repeatedly".

The word "brahma-hattya" is an archer's form, the original word being "brahman-hattya", "brahma-hatya".

अनेन ज्ञानमाप्नोति संसारार्णव-नाशनम् ।
तस्मादेवं विदित्वैनं कैवल्यं फलमश्नुते ॥
कैवल्यं फलमश्नुते ॥२४॥
॥ इति कैवल्योपनिषदि द्वितीयः खंडः ॥

By this (recitation/study of Om), a man secures (that) knowledge which destroys the ocean in the form of empirical life (consisting of a cycle of births and rebirths). Thus, in this way, realising/knowing this (Brahman), the individual soul/spiritual aspirant (obtains and) enjoys the fruit namely salvation (24).

Expl. :- Here Prajapati concludes his instructions, by saying that liberation is secured through knowledge.

The repetition of the words "Kaivalyam phalam aśnute" indicates the end of this Kaivalya Upaniṣad.

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Thus, this Kaivalya Upaniṣad states the nature of Brahman, the means for the realisation of Brahman, the liberation through the knowledge of Brahman, the experience of an individual soul who has realised his identity with Brahman, and emphasises the identity of individual soul with Brahman.

References :

1) This line is "samasta...... mātma-rūpam". When it is added to Verse No.23, the latter comes to have 6 lines. Such additional lines in a verse are seen here in Verse No.7. If the Line "Samasta..... rupam" is not joined to Verse No.23, it remains hanging loose.
2) Or : that is the supreme; that is the self-ruler.
3) If the word is taken as one word namely as Kālāgni, if will mean Fire at the destruction of the world. Kālāgni is also not different from Brahman.
4) One of the meanings of the word Atman in Sanskrit is body.
5) In this connection, one can refer to the book Vedantasara which explains how the individual self enjoys pleasure in sleep, due to ignorance.

6) The twice repetition of this sentence is intended to emphasise the identity between individual soul and Brahman.

7) The words "na dehendriya-buddhih" can be taken in the following sense :- An individual soul was taking his body or senses or intellect as he himself, till he realised his identity with Brahman. After becoming Brahman, he loses his sense that he is the body or the senses or intellect.

8) The word "avimukta" means the sacred place Kasi. This meaning of the word is not taken here, as it is of no consequence whether the ascetic knowing Brahman stays in Kasi or not.

(Concluded.....)

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❑ ❑

According to Adhyatma Ramayana and Tulsidas, the first kind of Bhakti is concerned with moral virtues in general. There are many illustrations of these moral virtues, a proper develoment of which alone constitutes the first kind of Bhakti. Tulsidas cites these virtues as Amān, Virati, Santosh, Paradoshbhudarshan and so on; but he is careful to tell us, in Aristotelian spirit, that these virtues cannot be achieved in a single day. He uses the wards 'Nirantara' and Bahukarma. We must continuously practise these virtues until they become perfect in us. Aristotle tells us ethos is ethos : Character is habit when we add one instance of a particular virtue to another, day afterday, then we can say that particular virtue becomes established in us.

- Gurudev Ranade
in Pathway to God in Hindi Literature P. 84

The Nature of Self-Knowledge

1. In the Indian tradition the status of self-knowledge is unique and the position accorded to it is also superior to other forms of knowledge. However, it is necessary to consider the holistic or integral framework in which self-knowledge and empirical knowledge are co-ordinated for comprehensive understanding of the reality. Accordingly self-knowledge is considered to be the basic form of knowledge which fixes the values for other forms of knowledge.

The Upaniṣads as the pinnacle of Śruti yield self-knowledge especially, Māndūkya Upaniṣad consists of a cardinal sentence or mahāvakya "Ayam ātmā brahma" which means "this self is Reality". For fuller understanding of this mahavakhya it is necessary to consider the nature of self as it is given in the text alongwith the views of Śankaracharya. It is also necessary to analyse the modern ideas in this regard.

2. The nature of Ātman is postulated in the second verse of Māndūkya-Upaniṣad : "All this is verily Brahman". This Atman is Brahman. This Atman has four quarters (sarvamhyatedbrahma soayamatma catuspāt). On Sankara's commentary it is fairly clear that the Brahman which has been described as existing inferentially, it is now pointed out as being directly known, by the mahavakya : "This self is Brahman". This mahavakya functions as the ostensive defintion of the self. On the basis of another ostensive definition 'this is Atman', the four quarters are pointed out

for the innermost self. The four padas (quarters) are un-like the four feet of a cow but like the four quarters of a coin, such that quarter of a given coin is a part of half of the coin and half of the coin is contained in three fourth of a coin and finally three fourth of coin is contained is the full coin. The Logical value of this analogical reasoning is useful in understanding the structure and function of the self. First three quarters are the phenomenological states of the self in relation to objective dimensions. It is said that the knowledge of the fourth (turiya) is attained by merging the other three states in it.

3. In this context the term 'pada' is used in the sense of instrument and it also designates an object to be achieved as the fourth state. Now it is necessary to analyse the four states in the sequel in order to understand the real nature of the self as given in the 3rd, 4th, 5th, 6th, and 7th verses of the Mandukya Upanisad.

4. The first quarter (pada) is vaiśvānar whose sphere of activity is the waking state. In this state the self is conscious of external objects through the sense organs including the mind and consequently there is the experience of gross objects.

On Śankara's view, the self is aware of objects other than himself and the consciousness appears as it is related to external objects. The self in the waking state is called Vaisvanara as he experiences through the instruments of sense argans of action, vital breath (prana) the mind (manas), intellect (buddhi), egoity (ahmakara) and the mind stuff (citta). The self in the waking state is called Vaisvanara, because he leads all creatures of the universe in manifold ways the enjoyment of various objects and comprises all beings. He is the first quarter, because he is identified with totality of gross bodies (virat), and also the subsequent quarters are realised through him. Accordingly the first quarter is a basic state of the self in order to conduct an inquiry into the nature of reality; consequently the experiences of waking state are necessary to reconstruct the logic of integral experience. From this it is clear that an adequate understanding of the self is based on the three dimensions of experience in the three states of the self. Perhaps, even to understand the facts of the external world during waking state it is necessary to co-ordinate with the experiences of the other states as well in order to have a comprehensive logic of experience.

5. The second quarter (pada) of the self is known as Taijas whose domain of activity is the dream. In this state the self is conscious of internal objects and experiences the subtle objects through the subtle instruments of experience. Sri Sankara says that the self is called taijasa, because of the state of dream and being associated with the impressions of waking consciousness. The self in dream state possesses the subjective experience of internal state of mind. That is to say that the mind in dream state is without any relation of the external means eventhough it is a locus of the memory impressions of the waking state. He is called taijas, because he appears as the subject through the dream consciousness, without any external object or gross object and he is of the nature of the essence of light or self-luminous. However, in case of viśva, the experiences are associated with gross external objects.

6. Next, the third quarter is the prajna whose sphere is the deep sleep and in that state all experiences become unified or undifferentiated. The self in the state of prajna is a mass of consciousness who is full of bliss and this state is also the avenue (path) leading to other states. The state of sleep is characterised by the absence of the knowledge of Reality and the person in that state does not have any desire. He is called susupta-Sthana, because his sphere is confined to the state of

deep sleep. In this state experiences are unified i.e. there is no objects of duality which are the forms of thought as present in other two states. There is the state of indiscrimination or non-differentiation as darkness of night envelops the Phenomenal objects. That is to say, just as at night due to indiscription produced by darkness, all percepts become a mass of darkness as it were, so also in the state of deep sleep all objects of consciousness appear like mass of consciousness. Since the mind of the self in that state is free from miseries to the relationship of subject and object, it is endowed with bliss (anandamaya). And this state is also called the cetomukha since it is the gateway to the cognition of the other two states of consciousness during dream and waking phenomena.

7. **The Nature of turiya state** : In order to Characterise the nature of turiya state, both positive and negative descriptions are used in the Upanisad (verse : 7) Turiya is that state of (consciousness) in which there is no consciousness of the internal (subjective) world, nor that which is conscious of the external (objective) world. And again it is neither conscious of both external and internal objects, nor it is a mass of sentiency, nor that which is simple consciousness nor that which is insentient. Eventhough, it is indescribable, incomprehensible, it is essentially of the nature of consciousness constituiting the self alone. The self is the negation of all phenomena, he is peaceful, all bliss and non-dual; and this self has to be realised.

According to Sri Sankara, the first three states are phenomenal in character. The Atman is identified with the turiya, the seer is never absent. He is present uniformally in other three states also.

8. Modern Analysis : Logical analysis of cognitive language in the waking state provides an adequate understanding of the four states of the self. Since the self is

the knower in the waking state, and other than the knowing self, there are knowledge or pramāṇās in the objective world. Our knowledge of the external world is based on the Pramanas (sources of knowledge). Pramana as an instrumental cause of knowledge is the important cognitive instrument for the knower as the self. The knowing self in the waking world knows the objects through the instrumental cause of knowledge (Pramana) in order to avoid errors or false beliefs. The distinction between knowledge and ignorance, in order to realize higher values or to reach the highest goal, is possible only in the waking state. However, it is subordinated by the knowledge of other two states also.

The cognitive status of dream language reveals the distinction between dream experience and other forms of experience also. The criteria of dream experience are normally subjective, because of individual variations in the spectrum of dream experiences. Since the dream experience is personal or private in which only subjective conditions are responsible for a dreaming subject, the language of dream is fairly testable on the basis of the reliable reports of the subject, based on his memory.

Normally in the third state of deep sleep (susupti), the subject is unaware of anything external or internal, Nevertheless, the subject is able to report his experience in the waking state. Empirical sciences have investigated the interdependence of the three phenomenal states for the integral understanding of the personality.

The fourth major state (turiya) is common to all three states. Certain Spiritual Practices like meditation enable the person to rest in his state of restful alertness. Thus waking state plays a significant role in the realization of spiritual values useful for the society.

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❑ ❑

The elevation of the saint to the pedestal of the Godhead had been anticipated by Jain Philosophy, when it denied God and raised the तीर्थंकर himself to the status of the God-head. The nemesis of the denial of God in Jainism was in effect the apotheosis of its founder. As Hopkins has put it, the Jain philosophy dethroned God, and made the तीर्थंकर reign in his place. Jain philosophy is what might be called an atheistic, spiritualistic pluralism, and in such a scheme there is no place for God at all. On the other hand, in a famous verse from Kannada poet सर्वज्ञ, we are told that the formless not being satisfied with living in an isolated condition, came and took on the form of a Saint to confer the highest spiritual boons on humanity.

- Gurudev Ranade
(in Pathway to God in Hindi Literature P. 327-328)

The Dawn of Millenium 2,000 !

Amidst the joys of millions of people all over the world,
There dawns the Millenium 2,000 on the horizon of this world
While the present Millenium gently passes,
Behind the curtain of the historic past !

While we extend our heartly welcome,
To the Millenium that descends from heavens,
We give a hearty send off with equal zeal,
To the Millenium that parts from us.

The most exciting glow of Millenium 2,000,
That illuminates the midnight sky,
Presents a mystic vision of blissful joy,
To the entire humanity of this blessed world.

The Dawn of Millenium 2,000,
Marks the beginning of a New Era.
Which aims at transforming the world,
Into one of heavenly abode.

It is an Era that bestows peace and prosperity,
An Era that forges unity of the mankind,
An Era that leads the entire humanity,
Into the realm of Reality.

On this auspicious day of a New Era,
My heart leaps up with blissful joy,
To greet the humanity in its entierty,
With Eternal Bliss, Peace and Prosperity !

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The Significance of Meditation in the Company of Spiritual Aspirants

Weaving the Divine Name through the 'threads' of inhalation and exhalation is meditation. Meditation can be practised either in solitude (Ekāntika Nāmasmarana) or in the company of spiritual aspirants (Sāmuhika Nāmasmarana/ group meditation). Both kinds of meditation i.e., Ekāntika and Sāmuhika were being practised rigorously by the founder of Inchageri Sampradaya and his ardent disciples. But with the passage of time group meditation is fast waning and is already extinct or on the brink of extinction in several centres of Inchageri Sampradaya and revival of group meditation is the need of the hour. This paper therefore, highlights the benefits that the spiritual aspirants can derive in group meditation from the standpoint of Social Psychology[1] on the one hand and purely from the spiritual viewpoint on the other.

Social facilitation, circularity of response, suggestion and some other social psychological processes are set into motion in group meditation. Social facilitation is the first experimentally discovered effect in social psychology indicating that the presence of another person has a motivational effect upon the performance of a subject by enhancing dominant responses (Harre, Lamb 1986:327). Looking at other people meditating, one unconsciously resumes meditation and he is rather ashamed to leave midway. The mere presence of other people inhibits the attitude[2] of day-dreaming (Vide for details Kulkarni 1974:148).

Circularity of response is also known as Circular Interaction or Reaction. Circular Reaction is the term used to elucidate a type of interaction in which two or more individuals continuously reinforce a given type of response in each other. The reaction of one individual elicits a response in the other individual which in turn reinforces the original reaction of the first individual, and so on (Bhushan 1981:26). In simple terms, the action of one individual stimulates a response and that response stimulates another response from another individual and so the circularity comes to facilitate the action. Thus, both Social facilitation and Circularity of Response assist meditation.

We again learn from psychological experiments that the influence of a group on mental work is seen in the increase in the quantity of work. We may be able to sit for meditation for a longer time when in a group (Kulkarni 1974:149).

Suggestion is the term used for a psychological process in which one person is able to influence the attitude or behaviour of another person indirectly, so that the person being influenced becomes uncritical and unaware of the reasons for his acceptance of the communication (Bhushan 1981:307). The crucial role that is played by suggestion in group meditation has been beautifully described by Prof. B. R. Kulkarni (1974:149). When we are in a group our attitudes are built up for the time-being by the group : And suggestion further helps the release of an actual act when the act is seen being performed by others. If we are mentally set to practise meditation, the attitude is further strengthened in a group and actual practice becomes easy when others are meditating. The company of fellow Sādhakās, thus, goes a long way in helping us to carry on our meditation.

Now, it is imperative to pinpoint specifically the actual spiritual benefits that we can have from group meditation. In this respect Sri K. D. Sangoram (1964:118-119) has very carefully recorded the stand taken by Gurudeo Ranade in the following manner.

At Belgaum one Sādhaka used to come in the evening to the office of his friend for meditation. Before returning to their respective houses, both of them used to sit for meditation together for about $1^1/_2$ hours. They (the two friends) started getting considerable spiritual experiences. At times, some other Namadharakas (who were blessed with the Divine Names) joined the friends in the office to sit for meditation.

When Gurudeo Ranade was not at Nimbāl Āshram a similar incidence took place. Some Sādhakās from Sangli came to Nimbal and performed meditation (Sādhana) for some days. A Sadhaka who was not blessed with spiritual experiences hitherto started getting them in that very short span of time.

Gurudeo Ranade referring to these above two incidences made his observations in the following manner. If new Sadhakas sit for meditation in the company of spiritual aspirants who are already blessed with mystical experiences, they (new Sādhakās) too get spiritual experiences soon. By way of analogy it may be stated here that when a string of a 'sitar' is strummed its adjecent strings also get resonated or when a metal vessel is hit with a stick the sound is heard in the surrounding metal vessels also. This is all due to the law of reverberation.[3]

On another occasion Gurudeo Ranade explained the same idea some what in a different way. "Tell Sādhakās who have doubts, to come to Nimbal. There may not be the Ganges, but our Nimbal has at least a stream. Take bath or dip into that stream and drink the water of that stream and get purified. At Nimbal there may not be great God-realized aspirants (Sādhakās). But at least there are Sādhakās who are blessed with spiritual experiences of somewhat noteworthy degree! Perform meditation in their company and see whether they get spiritual experiences or not. Even if the spiritual aspirant is not of our sampradāya do not mind.[4] He should come here and test the intensity of the 'spiritual field'!

In brief, group meditation has a double advantage of increasing duration of meditation and to improve quality of meditation by getting spiritual experiences in a short period of time. However, advantageous group meditation may be it is not sufficient in itself for spiritual growth and it is to be supplemented by individual meditation. Several great spiritual leaders, have never neglected meditation in solitude. Besides, it is neither desirable nor possible for all Sadhakas to resort to only group meditation. In fact, Gurudeo Ranade has advised his senior disciple from Solapur to have his own meditation i.e. meditation in solitude apart from group meditation. All these things considered, it seems best to have a judicious combination of both group meditation and meditation in solitude. Of course, a thorough study in this respect is yet to be undertaken.

Notes :

1. Social Psychology : a branch of psychology that studies interpersonal relations and behaviour of individuals in groups/societies. (Ramalingam 1994:223).
2. Attitude is a tendency to act according to Faris.
3. Reverberation occurs when sounds echo around for several seconds. (Science Encyclopedia 1993:184).

4. Prof. E. A. Wodehouse and a few others who probably did not belong to Inchageri Sampradaya, were benefited once in the presence and only thanks to Gurudeo Ranade : The incidence is as follows.

   Once in 1908, Shri Gurudeo, Prof. Wodehouse, Sri. Bhadbhade Sri Vishnupant Karandikar, and Prof. P. R. Paranjape were discussing in the bungalow of Prof. Wodehouse about Carlyle's 'Sarator Resartus'. At that time Gurudeo once casually peeped out of the window infront of him which was towards the direction of the holy place of Alandi of the great Dnyaneswar. Just then he perceived a huge column of light extending high up in the firmament ! Suddenly he got up from the chair and consequently and reflexively all others also got up from their chairs. All others could also see the column of light. And all were looking at it for nearly two or three minutes. Later, the light gradually became faint and disappeared. Prof. Wodehouse, then expressed in emotion. 'Today my spiritual life began !" (Deshpande 1981:48-49)

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❑ ❑

The Upaniṣads and Hindu-Christian Dialogue

I

The question of a Hindu-Christian dialogue has been a subject of increased attention in the recent past.[1] In this context the suggestion has been made that the *Upaniṣads* might play a useful role in this dialogue. This suggestion has come up in the context of "two Christian groups"[2] - one working under the inspiration of Dr. J.A. Cuttat[3] and the other meeting "at the Ashram at Jyotiniketan Kareli (U.P.)"[4] In the case of the latter "a text from the Upanishads is taken for meditation followed by an articulate sharing by participants of the hidden Christ revealed therein."[5] As for the Cuttat group, K. Klostermaier remarks that the group is "aware of the necessity of reaching the *bhavanishta sambhashana*, though one of its prerequisites is a certain amount of *tarka-nishta sambhashana*. Also the Upanishads contain much that can help to this end."[6]

This paper is an effort to provide some historical depth to this suggestion.

II

It is generally recognised that the *Upaniṣads* represent a significant development in the history of Hinduism. Although Prof. Robert Lawson Slater remarks that the *Upanisads* constitute "the central scriptural authority for all

Hindu schools thought"[7] is perhaps exaggerated[8] the direction of the exaggeration is suggestive of the immense significance of the *Upaniṣads*. As is well-known, the Vedānta is the pre-eminent system of Hindu philosophy, representing a wealth of diverse schools of interpretation, and it rests primarily on the *Upaniṣads* (as *śruti*).[9]

Indeed, the self-assessment of the Hindu tradition is perhaps reflected in what Mahatma Gandhi once said :

> *I have now come to the final conclusion that if all the Upaniṣads and all the other scriptures happened all of a sudden to be reduced to ashes and if only the first verse of the Isopanisad was left intact in the memory of the Hindus, Hinduism would live forever.*[10]

It is obvious, therefore, that any dialogual relationship is established by any other community with this body of scripture is potentially of profound significance.

III

This is clearly illustrated by the history of Sri-Vaisnavism with Hinduism. As is well known, the Śrivaiṣṇavite sect developed the doctrine of *Ubhaya-Vedānta* under the influence of Rāmānuja (1017-1137). The significance of this expression is explained thus :

> *Rāmānuja followed a long line of Vaiśṇava thinkers. A number of poet-saints poured out their devotion in the form of songs in Tamil. These were collected later into what is called the Nālā a-Prabandham – since three songs constitute the basis of Visistadvaita, equally with the Upaniṣads, Ramanuja's system is known as Ubhaya-Vedānta.*[11]

Subsequently, at a linguistic level, the system of *Ubhaya-Vedānta* led to the growth of the *maṇipallava* style of composition and at a hermeneutical level, to the growth of the exegetical tradition of glossing the *Nālā aprabandham,* and especially the *Tiruvāyumoḷi,* in the light, and even with actual expressions from the *Upaniṣads* and vice versa. The tremendous influence which the Śrī-Vaiṣṇavisa movement, thus invigorated, had in the history of Hinduism–right up to modern times[12]– by promoting the Bhakti movement is too well-known to require documentation.

IV

Similarly, an extremely significant moment in the history of the Hindu-Muslim encounter is represented by the effort by Dara Shukoh (1615-1659) to juxtapose the *Upaniṣads* and the Qur'ān. As is well known, Dara Shukoh was one of the sons of Shah Jehan, the Moghul Emperor of India, who lost out to his own younger brother Auraugzeb (ruled 1658-1707) in the battle for succession.[13] Auraugzeb was the champion of orthodox Islam as opposed to Dara Shukoh who tended to be more liberal.[14] Advocates of Hindu-Muslim rapproachement generally regard the fact that it was Auraugzeb rather than Dara Shukoh who succeeded in succeeding Shah Jehan as a great historical tragedy, since it is conceivable that the entire history of Hindu-Muslim relations on the subcontinent might have been different and for the better in their view of Dara - whose popularity is attested to by French physician Bernier - then travelling in India[15] - had prevailed.

What makes Dara Shukoh's effort so significant is his effort to link-up the *Upaniṣads* and the Qur'an. Dara Shukoh's "point of departure" was "the conviction that all heavenly books–including the Vedas–stem from one source and constitute commentary on each other. Ideas expressed in one book concisely or allegorically are elaborated in another".[16] Now for Dara Shukoh the Qur'an was mainly allegorical (marmūz) and their explantion not readily forth-coming from the Torah etc. which were "also cast in concise and allegorical (mujmal wa marmūz) language."[17] Thus :

> *In Dara Shukoh's opinion, explanation of the Qur'an itself points in this direction in Sura 56, verses 77-80, when it says : "Verily it is a noble Qur'an, in a protected book; none but the purified shall touch it; a revelation from the Lord of the worlds."*[18]

The actual verse of the Qur'ān contains the expression *kitabe maknun,* "the protected book". According to Dara Shukoh this expression referred "to the Upanishads, which the Hindu sages zealously keep hidden from the Muslims."[19]

It is clear, therefore, that Dara Shukoh, ingeniously and perhaps also ingeniously attempted to make a connection between the *Upaniṣads* and the Qur'ān and that his juxtaposition could have been quite consequential in Hindu-Muslim dialogue.

V

In the light of the crucial role the apposition of the *Upaniṣads* with other scriptures has played in the history of the Hindu-Muslim encounter, it is perhaps not too much to suggest that the putting together of the *Upaniṣads* and the Bible might be quite consequential for Hindu-Christian dialogue.

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1 See Swami Abhishiktanada, The Way of Dialogue, C. Murray Rogers, Hindu and Christians - A Moment Breaks, K. Klostermaier, Dialogue - Word of God, S. J. Samartha, Major Issues in the Hindu-Christian Dialogue in India Today, all in Herbert Jai Singh, ed., *Inter-Religious Dialogue* (Bangalore : The Christian Institute for the Study of Religion and Society 1967); Mark Sunder Rao, "India-faith Dialogue and Spirituality" in Religion and Society *XII/1 (March 1965);* etc.

2 Herbert Jai Singh, Preparation for Dialogue, in Herbert Jai Singh, ed., *op. cit.*, p. 53 fn.4.

3 *Ibid.*

4 *Ibid.*

5 *Ibid.*, also see M. A. Amaladoss, An Indian Reads St. John's Gospel and Sister Vandana, From Death to Life (A Reflection on an Upanishadic text in the light of the Johannine

Gospel) in Christopher Duraisingh and Cecil Hargreaves, ed. *India's Search for Reality and the Relevance of the Gospel of John* (Delhi: I.S.P.C.K., 1975) p. 7-40.

6 K. Klostermaier, *op. cit.*, p. 199 fn. 1, emphasis added in last line.

7 Robert Lawson Slater, *World Religions and World Community*, (Columbia University Press, 1963) p. 50.

8 The Sāṅkhya and Yoga schools, for instance though 'Hindu' and 'Orthodox' (astika) do not seem to regard the Upaniṣads or even the Vedas as central authority (see T.M.P. Mahadevan, *Outlines of Hinduism* [Bombay : Chetana Ltd., 1960] p. 130).

9 As well as on the Brahma sutra and the Bhagavadgita "the three prasthanas of the Vedanta", which "answer roughly to the three stages of faith, knowledge and discipline. The Upaniṣads embody the experience of the sages. Logic and discipline are present in them, though they are not the chief characteristics of those texts. The Brahma Sutra attempts to interpret in logical terms the chief conclusions of the Upaniṣads : The *Bhagavadgita* is primarily a yoga sastra giving us the chief means by which we can attain the truly religious life : (S. Radhakrishnan, *The Hindu View of Life* [London : George Allen & Unwin, 1927] p. 22-33).

10 *Harijan*, January 30, 1937 (Quoted in T.M.P. Mahadevan *op. cit.*, p. 26.

11 T.M.P. Mahadevan, *op. cit.*, p. 150.

12 See A. L. Basham, 'Hinduism' in R. C. Zaehner, ed., *The Concise Encyclopaedia of Living Faiths* (Boston : Beacon Press 1967) p. 241,

13 See R. C. Majumdar, ed., *The Moghul Empire* (Bombay : Bharatiya Vidya Bhavan, 1974) Chapter VIII, Part 1.

14 *Ibid.*, p. 213-214.

15 See Percival Spear, ed., *The Oxford History of India by* the Late Vincent A. Smith, C.J.E. (Delhi : Oxford University Press, 1994) p. 397.

16 Yohanan Friedmann, "Medieval Muslim Views of Indian Religions in Journal of the American Oriental Society Vol. 95 No.2 April-June 1975) p. 217.

17 *Ibid.*

18 *Ibid.*

19 *Ibid.*

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☐ ☐

> *The truths of Religion are never so well understood as by those who have lost the power of reasoning.*
>
> - Voltaire

Bhagwadgeeta & its exposition by Sant Dnyaneshwar

Chapter XIV गुणत्रयविभाग योग

The Father of all Beings
The Three Basic Modes of Life

(Continued from last issue)

रजो रागात्मकं विद्धि तृष्णासंगसमुद्भवम् ।
तन्निवध्नाति कौन्तेय कर्मसंगेन देहिनम् ॥७॥

The attribute of Rajas (Worldly desires), know thou, Oh Arjuna, is characterised by passionate craving for & attachment to desires. It binds the embodied individual firmly by attachment to actions.

Sant Dnyaneshwar explains -

This attribute always provides entertainment to the individual & keeps its passions ever a fire. The slighest of its contact with the self of the individual, draws it towards the passions with intense cravings. Then the desires of the mind grow fast like a stormy wind. Like fire that suddenly grows to a large size, when we put oil over it, and destroys whatever, big or small, that comes in its way, similarly the desires grow stronger such that even painful things appear filled with comfort & delight and the craving never gets satiated, even with the pleasures of heaven. Once the craving grows skyhigh, the man is prepared to riskhis very life for a paltry pleasure not worth even a blade of grass. Once he becomes aware that all the comforts & pleasures are due to his wealth, his mind starts searching for more & more avenues to amass wealth through different business enterprises. To ensure that there is no decline of his wealth, he organises worship of sacrificial fires, takes on different religious vows & practices, takes up works of social welfare like digging new wells & lakes, rest houses at religious places etc. in order that his religious merit should increase & his worldly life should prosper by the grace of God. Like the summer winds of the hot season that blow day & night, in the same way, Oh Arjuna, he works non-stop without rest. The sight of the fish or the lustful flings of a passionate woman are said to be very fickle and fling of lightning most fickle, but if we compare the fickleness of the attribute of Rajas, those will be comparatively less. Thus the cravings of desire, make a man take a plunge deep into the actions of worldly life which can be compared only with a jump in a forest fire. Thus the self, which is, as a matter of fact, separate from the body, is fastened firmly to the body by the strong iron chains of the attribute of Rajas. Now, listen to the symptoms of the attribute of Tamas -

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्य निद्राभिस्तन्निबध्नाति भारत ॥८॥

Oh Arjuna, know that Tamas is born of ignorance and deludes all embodied beings. This attribute of Tamas binds by the qualities of negligence, indolence & sleep.

Dynaneshwar explains -

The curtain of ignorance dims even the practical common sense of man; the dark clouds of night wipe out whatever slight sight is left with the man and make the darkness dense. Similarly the attribute of Tamas make the ignorance of man denser & denser and drives a man indiscriminately to thoughtless deeds, like the last glass of wine that tilts the balance of a drunkard. This attribute is a biological weapon that deludes a man & lead him into dark pit of ignorance. Oh Arjuna, these are symptoms of the effects of Tamas. It covers with a shroud of ignorance, the reason of a man who thinks that he is the body, and forgets the presence of soul within himself. Once, this Tamas takes over a body, it brings sloth to the senses, inertia to the mind & laziness to the body. The man loses all alertness & enthusiasm for any work becomes languid & spiritless and is overtaken by sleep. Oh Arjuna, even if the eyes of such a man are open, he is unable to see what lies in the front and when asleep, is like a stone that cannot change sides, once fallen on the ground. He is not moved by desire to get up from his bed, even if the house falls on him. He forgets the daily routine of work and enjoys maximum hours of sleep. Even if he sits on the ground, he rests his head on his hands laid over upright knees. He has no other addiction except sleep. He is blind to all manners of a gentleman & forgets how to behave when confronted with a situation. Like the winged insects that rush towards a fire, beguiled by the attractive light, but die in the heat that is in the fire. Similarly a man overtaken by the attribute of Tamas, rushes into risks & dangers merely by ignorance. Errors due to ignorance becomes a habit with him. Thus Tamas binds the self of man which is otherwise free by the chains of ignorance, inertia, laziness & sleep. The self i.e. the soul appears like an image of the moon in a lake, surrounded & bound by water on all sides, though the moon itself is free in the sky & not affected by the waters of the lake.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥९॥
रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥१०॥

The attribute of Sattva i.e. goodness attaches one to *happiness, Rajas i.e. Passtion to action, Oh Arjuna, but Tamas i.e. dullness attaches one to negligence by creating shroud around knowledge.*

Goodness prevails overpowering passion & dullness, Oh Arjuna, Similarly, Passion prevails overpowering Goodness & dullness and even so, dullness prevails overpowering goodness & passion.

Sant Dnyaneshwar explains -

When the winter sets in, after summer & rains, the whole atmosphere including the sky becomes cold. After the awakened & dream states, when the deep sleep sets in, all the ten senses or Indriyas become silent. Similarly when the attribute of Sattva (Goodness) sets in, overpowering the Rajas (passion & desires) & the tamas (inertia & dullness), happiness surrounds the mind & the self acknowledges that sense of "I am happy". Similarly, when Tamas overpowers the Satva & Rajas, inertia & dullness overtakes the individual & the result is a life of inaction indolence & errors of reason. When Rajas overtakes Sattva & Tamas, all the actions of the individual are directed by worldly passions & desires, which results in restlessness due to cravings.

Thus, the human life is categorised in three basic modes, the Sattva, Rajas & Tamas. No individual is free from them. Each individual is a combination of the three and one or other of the three predominates the remaining two. Considering the psychic characteristics, the nature of Sattva aims at knowledge & illumination of the mind; the nature of Rajas promotes worldly activities selfish cravings & restlessness; the nature of Tamas gives dullness, inertia with the mind overpowered by ignorance & confusion & a life of submission to the surroundings.

Now let us consider the growth of the three attributes.

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥११॥
लोभः प्रवृत्तिरारम्भः कर्मणामाशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥१२॥
अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनंदन ॥१३॥
यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥१४॥
रजसि प्रलयं गत्वा कर्मसंगिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥१५

Sant Dnyaneshwer explains -

When Sattva, overpowering the Rajas & Tamas, grows in the individual, the illumination of knowledge fills the individual and it flows outside, to be seen or sensed by others. When the flowers bloom in the spring season, they spread their fragrance all over the surroundings, in the same way, the knowledge flows out from the individual. All his senses develop the faculty of reasoning & the hands & feet, the eyesight. They themselves can understand what is good & what is evil. The thinking process of the brain is, as if, not essential. Just as the Swan is supposed to separate the milk from water by the touch of its beak, the senses have themselves the ability to perceive the good from the evil, the truth from untruth & deceit from innocence. For such an individual, the ears do not hear what is not to be heard, the eyes do not see what is not to be seen, the tongue does not utter the words that does not become a gentle speech. Just as darkness cannot remain in the presence of a light, same way, no unbecoming behaviour can happen in his presence. Just as the waters of the river rises up in heavy rains & spreads over the neighbouring areas, such an individual's intelligence & reasoning power engulfs all branches of knowledge. Just as on Full Moon day, the whole sky is bright with moonlight, such an individual's power of intellect embraces all the areas of knowledge. His mind attains a supreme balance such that passions & worldly desires keep themselves away from him.

After such a high growth of Sattva, if the man leaves his body, he will be an honoured guest in the Heaven. When he casts off his body, which is afterall a worldly adjunct, he carries with him the purest of Sattva, the purest soul, so where else he will go ? He reaches the company of other purest souls in the Divine Abode. If such a man has to take birth, he does so with this highest attainment in a family of very high character. Oh Arjuna, if a king stands on a barren hill, he is still a king.

If we take a powerful lamp from one place to another place, it still gives its powerful light. When this Sattva grows to its highest fulfillment, his reason & intellect as if float over the all-prevading lake of knowledge. He attains Self-Realisation & remains immersed in the resultant Bliss. If at all, he has to take birth, he does so, in a family who has realised Brahma, with a body which is beyond the triad of Sattva, Rajas & Tamas.

When the Rajas overpowers Sattva & Tamas its activities manifest themselves through the body. Like a whirlwind which collects everything on its way & throws them upwards, an individual, predominant with Rajas, indulges in pleasure-seeking desires in all possible ways. Enjoying sex is to him like a goat grazing on all kinds of shrubs. The cravings increase to such an extent that what he has not desired is only that which has escaped his attention. Whatever business activity he takes up, he succeeds in expanding it to his advantage. Whatever he plans, he does so on a grand scale, be it building a church, or colonising a city or constructing a vast lake or creating great gardens with a variety of plants.

His desires encompass not only benefits in this world, but in heaven also. His cravings have power more than the fire or the ocean. His desires are always ahead of the imaginations of his mind. The whole world with its variety is as if small for the scope of his desires. If the man encounters death with growth of Rajas to such an extent, he again gets born as human being with same qualities of Rajas. If an ox or a horse is part of the entourage of a wealthy man, they have to eat grass only & not dine in the company of the wealthy man. Thus a man with the predominant growth of Rajas, by his nature, occupies himself restlessly in activities of craving desires. He drowns himself head & shoulders in a whirlpool of desires.

Similarly, when Tamas overpowers both Sattva & Rajas, in an individual, his body & behaviour show signs of the same. His mind becomes full of ignorance like the darkness of the new moon. Thoughtful & discriminative thinking as if disappears in that darkness. Memory & wit are dull as a stone & his behaviour and talk indicate lack of thought & silly imprudence. He takes pleasure, as if, in activities that are silly in the eyes of others. He gets intoxicated without liquor, he talks irrelevant without high fever, weeps like a gifted lover without having experience of love. His mind works with imbalance. If such a man dies with this growth of Tamas, he takes birth again in the same condition, as a human being or even lower down in the ladder of evolution.

(To be continued....)

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Knowledge leads to unity ignorance to diversity.

- Swami Ramkrishna

Eternity Compressed in Time :

My Reminiscences of Shri Gurudeva

(Continued from last issue)

Before resuming the description of the effects of God-realisation experienced by Kannada saints, let me say a few words about Shri Kākāsahib Kārakhānis whose authority I have quoted above to the effect that Shri Gurudeva's published works are all autobiographical. In my several visits to Nimbal during the life-time of Shri Gurudeva I had the good fortune to attend a couple of sermons delivered by Shri Kākāsahib relating to the 'Jñāneśvari' on which he had great command. I remember very well Shri Kākāsahib carrying a spoonlike metal pipe. He used that pipe as a hearing aid whenever he held conversation with someone. A life-long celibate, he was tall and well-built and had deep clear voice. He entered early in spiritual life being blessed by the exalted companionship and guidance of Shri Gurudeva. He was a reputed Harijan Sevak in Gandhian tradition, and a senior office-bearer of the Harijan Sevak Sangh. He was jailed for four months by the British rulers for participating in the Mulasipeta Satyagraha in 1922. The Government of India honoured him with Padmashri award in recognition of his dedication to the cause of Harijan upliftment. Once in the year 1974 I went to pay my respects to him at his residence at Bijapur during my sojourn at Nimbal Ashram. In his 'Āṭhavaṇī' he recalls that

Shri Gurudeva did not know anything about his imprisonment in 1922. But when he went for Shri Gurudeva's Darshana at Nimbal after his release from jail, Shri Gurudeva told him that once during meditation he had heard some agitated voice uttering 'Ganapatrao, Ganapatrao' from which he concluded that some mishap had definitely befallen Shri Karakhanis.

After offering my homage to Shri Kakasahib, we now come to discuss the moral, the beatificatory and the theopolitan effects of God-realisation according to saints Dinakarabasava, Sanga, Cidananda, Purandaradāsa and Beratūrapati or Sadākşarī. Shri Gurudeva first takes up the poem 'brahmānandada sukhavenu ninage', 'how could you know the bliss of Brahman' by Dinakarabasava. Dinakarabasava puts a mixture of psychological, ethical and mystical elements in the poem. Like Kalameśvara he rejects the view that a life in spirit is a life of inactivity led by a saint given to idle pursuits. In this context Shri Gurudeva remarks contrary-wise that spiritual life is a life of incessant activity of the highest kind. "For Plato, while expounding it exclaims in the Seventh Epistle, that such a life is the finest occupation of man, and that it would be of the greatest service to humanity" (Pathway to God in Kannada Literature, p.294). Dinakarabasava exhorts us to lead a life full of activity for the purpose of partaking of the bliss of Brahman. The pre-requisites of such a blissful life are psycho-ethical and mystical. First requisite is that we have to close the doors of the nine senses and turn our eyes inward to the inner Self. As the Kathopanisad warns us in the passage II.41, our senses have a tendency to move outwards. "Rarely do we come across a wise man, who is desirous of immortal life, who looks at the inner Self with his eyes turned inwards." The second requisite for attaining divine bliss is to follow the path of the golden mean. We have to avoid the two extremes of self-indulgence and self-torture.

The Gita also recommends to the Yogin the pursuit of middle path between the two extremes of gluttony and fasting, of too much sleep and night-long vigil, of hectic activity and passivity. Shri Gurudeva mentions the Buddhistic doctrine of the golden mean, and Aristotle's definition of virtue as a mean between the two extremes. The third requisite for getting bliss is that we should wash away the dirt of our minds so that the form of God can be mirrored therein. Shri Gurudeva points out that there is a reciprocal relation between the washing away of the dirt of the mind and the mirroring of God's form in it. "Unless the filth of the mind is washed away, God cannot be reflected in the mind; and unless one sees God in it, its filth cannot be fully washed away." The fourth requisite calls upon the saint to cross the "confluence of the three rivers". In other words, the seeker of the bliss divine must transcend the three gunas of sattva, rajas and tamas. The way to transcend the three gunas has been shown by the Bhagavata - "sattvenanyatamau hanyāt, sattvam sattvena caiva hi", i.e., You should kill the other two viz., rajas and tamas, by sattva, and should kill or transcend sattva itself by sattva.

After arming oneself with the moral qualities mentioned above, the aspirant should fulfil certain mystical requisites for attaining beatitude. Firstly, he should drown himself in the anahat nada or the unstruck sound to such an extent that he loses his bodily consciousness. When God reveals Himself in exuberant sound before the devotee, he gets divine bliss. Secondly, the aspirant should enter the pandal illumined with the light of a thousand suns and filled with variegated colours. These phonic and photic experiences qualify the aspirant for attaining divine bliss. As these experiences culminate in the vision of "Eyes within eyes" the mystic is lost in a sea of awe and wonder. Words expressing these emotions automatically burst forth from the mouth of such a mystic.

As Shri Gurudeva points out, Dinakarabasava insists that all these efforts on the part of the aspiring mystic would be of no avail in the absence of the grace of God. Self-effort can be fruitful only when God sends his grace. Shri Gurudeva remarks that this doctrine of Grace is analogous to the Christian doctrine of election. He recalls how Rudolf Otto in his work "Idea of the Holy" speaks of the spiritual aspirant feeling convinced that he is admitted to the "beatific glory" solely because he has been "elected" by God. The aspirant realises his abject impotence in face of God's overwhelming omnipotence. When the manifold self-effort of the aspirant is seasoned by the grace of God, he sees God in all beings and all beings in God. The vision of equality has a two-fold effect on the mystic. Subjectively, he attains mental equipoise which makes him unconcerned with his praise or blame, honour or dishonour. Objectively, he looks equally on all beings, 'high or low, pauper or prince' because they are all divine. The Īśopaniṣad declares that one who has seen the supreme unity of Atman or God in all things remains unaffected by grief, delusion and infatuation. (Isa.7) Similarly, the Gita talks of samatva or samata in XIII-28, where we are told how the mystic sees God in all things, and regards all beings equally.

Shri Gurudeva then comes to the poem 'eṅdu maiya maresi idaraṅte', 'when will you thus make me forget my body ?' authored by saint Sanga. Sanga prays to God to enable him to lose his bodily consciousness so that the whole world might appear to him full of the presence and power of God. He has resigned himself completely to the will of God. Shri Gurudeva calls him a mystic of the submissive or passive type. Says Sanga, "When will you make me look upon tigers and bears as merely cows; and when will you make me look upon the serpents and scorpions as mere children ?" Shri Gurudeva here credits Sanga with following the principle of non-violence and non-resistance to evil in its highest sense. Moreover, Sanga wishes to regard a courtesan and her paramour as his own parents; and a robber as his spiritual preceptor. He would further like to prostrate before his blood-thirsty enemy, and himself offer to him the parts cut off from his body, all the time considering the occasion as a great blessing of his spiritual teacher. Commenting on the spiritual attitude of Sanga, Shri Gurudeva says that such a life in spirit implies a "total vision of God and a complete dedication to God of all we possess." He tells us that Sanga gives a wonderful expression to the truth contained in the doctrine of returning good for evil, and doing good to the wicked. Sanga reminds us of the teaching of Jesus Christ "to love our enemies, to bless them that curse us, to do good to them that hate us, and pray for even those who spitefully use and persecute us." (Ibid., p.298)

Dealing with the saintly attitude of perfect equanimity expressed in the poem of Sanga, Shri Gurudeva draws its implications in the context of the contemporary morality. While contemporary men use words of controversy in conformity with their different ideologies, a saint like Sanga would look upon all words of controversy as "words of revelation", and interpret them as inherently Divine, and try to tune them to music and sing them with great joy. Again, in contradistinction to contemporary men, the saint would regard all juicy fruits as fruits of the Neem-tree and look upon the juice of God's Name as the juice of ambrosia. As described by Jñāneśvara, for worldly men sense-pleasures make the spiritual taste bitter, and poisonous objects of sense appear to them as sweet. Saint Sanga desires that the finite word limited by space-time (individual soul) should resolve itself in the higher word (universal Soul), where the singing of Om goes on ceaselessly. Thereby the realised soul becomes all-pervasive banishing all distinctions of space. Sanga concludes his song by telling us that he received the grace of his spiritual Teacher by which he could attain the vision of equality. His spiritual Teacher descended upon this world, like the Sun from the starry regions. Shri Gurudeva says, "The grace of the spiritual Teacher descends like a meteor or a shooting star." He recalls a similar phenomenon described in the Bible which tells us, "When Jesus was baptised, he saw the spirit, descending like a dove from the sky, and lighting upon him." We can hear ringing in these words Shri Gurudeva's own experience of the grace of his Guru Shri Bhausahib Maharaj.

(To be continued....)

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A jnani has attained liberation even while alive, here and now. It is immaterial as to how, where and when he leaves his body. Some jnanis may appear to mutter, others may be in Samadhi, still others may disappear from sight before death. But that makes no difference to their jnana. Such suffering is appearent only to the onlooker and not to the jnani, for he has already transcended the mistaken identity of the Self with the body.

- Bhagwan Raman Maharshi in Nov. 1935

(in Talks with Maharshi P.P.86)

BOOK REVIEWS

The Cosmotheandric Experience : by Raimon Panikkar, *Publisher : Motilal Banarasidass, Bungalow Road, Jawahar Nagar, Delhi-110 007, 1998. Pages : XV+ 160, Price : Rs. 250/-*

Raimon Panikkar was born in 1918. His father was Indian Hindu and mother Spanish Catholic. He studied in Spain, Germany, Italy, India and the United States. To his credit there are three Ph.D. degrees in the field of science, humanities and religious studies. He taught Sanskrit in Madrid, Philosophy in Rome, Indology in Bangalore and comparative religion at Harvard and in California.

'The Cosmotheandric Experience' is an interdisciplinary study of the World (cosmos), God (theos) and Man (anthropos). The metaphysical problem is concerned with reconciling the One and the Many in the ultimate order of Being. The epistemological issue focuses on identity and difference. The scientific approach looks for the unity and co-ordination of sciences. Sociology seeks patterns of knowledge, and politics tries to find practical ways of organizing human life.

Man's relationship to Nature is not essentially different from his relationship with his fellow beings. Nature and Culture are not two segragated entities and much less are they dialectically opposed. After wondering at nature, Man begins to wonder at his own mind and is awestruck to see that the physical universe seems to follow the laws his mind discovers and can formulate.

Indeed to-day Man cultivates a new attitude toward Nature; he discovers her beauty, her value, and even begins a new companionship with the Earth. He becomes more sensitive and learns to treat her with care, with love. But Man is still the boss, the king, although perhaps as a constitutional, rather than an absolute monarch. Yet a more fundamental change is already underway. It may well be that, fear of imminent catastrophe triggered the ecological movement, but its roots run deeper than mere anxiety for survival.

Finding the limits of pure reason has ever been the business of philosophers. The limits of which we are today more and more aware are not only the principle of non-contradiction as the lower limit, so to speak, and the supernatural or the mystery as the upper limit, but also the limits of the intrinsic consciousness itself. It is the experience that thinking not only reveals and conceals, but also destroys when carried to the extreme.

Holistic vision seems to be the undimmed hope of an ever growing number of people and the explicit goal of human consciousness. Man, who has never sought partial truths, now suspects that many traditional convictions may in fact be only partial. Man has always sought the ultimate reality, and now he suspects that by ruthlessly transcending everything, he may very well leave reality behind. Man is not satisfied to attain the peaks, if from there he cannot at least see the valleys as well. The entire reality counts, matter as much as spirit, goodness as much as evil, science as much as mysticism, the soul as much as the body.

The cosmotheandric principle can be formulated by saying that the divine, human and earthly - however we may prefer to call them - are the three irreducible dimensions which constitute the real i.e. any reality inasmuch as it is real.

It does not deny that the abstracting capacity of our mind can, for particular and limited purposes, consider parts of reality independently; it does not deny the complexity of the real and its many degrees. This principle reminds us that the parts are parts and that they are not just accidentally juxtaposed, but essentially related to the whole.

Most theistic systems affirm the difference between God and the creatures by stressing his transcendence, but they will equally affirm God's identity with creation by underscoring his immanence. God is more immanent to any creature - most systems will affirm - than the creature's own identity, so that if we were to subtract God from that creature, the latter would collapse into nothingness.

Man here is ultimately more than an individual. Man is a person, a knot in the net of relationships. An isolated individual is incomprehensible and also unviable. Man is only Man with the sky above, the Earth below and his fellow beings all around. Just as "individualizing" the human being is tantamount to cutting the umbilical cord which gives him life, so isolating Man from God and the World equally strangulates him. There is no Man without God or without World.

Man is that speaking animal which speaks because it has something to say, i.e., because it possesses a self-consciousness which makes it aware of its own consciousness. And because of this, it speaks. The human animal speaks not because it is aware of things and actions (as other animals also are), but because it is aware of itself doing this. And to communicate its subjective (reflective) intentions it needs words. I would call it a speaking consciousness (*śabda-brahman*).

Dharma cannot be rendered simply by "justice". It may also mean religion, righteousness, duty, right, feature, character, and still have many other meanings. Likewise we know that religion is not only *dharma*. It is also *bhakti*, *karma-niṣṭha*, *niyama*, *sadhana*, *pūjā* and many other words each of them carrying only a part of the meaning of the original. Now if we are familiar with these two words of *dharma* and religion, we shall detect that the numerous english words standing for *dharma* have little or nothing in common in the english linguistic world, and yet they all express *dharma*.

The contemporary political panorama is no longer that of a children's quarrel. Competitive society is bound to self-destruct. If success means reaching the top, the moment others are alerted that they too can reach it, they will try to destroy you, and one another after that. Past and present examples are only too blatant. The situation is not that of a battle between the good guys and the bad guys, the white and the black, women and men, believers and unbelievers and so on. The struggle is with the system to which the human world seems to be inexorably bound, the technological and pan-economic ideology.

The mystic, or a certain kind of mystic, has a transhistorical experience. He or she does not situate things along the course of a linear time. Theirs is a vision which includes three times : past, present and future. An example is the difference between the popular belief in the semitic religions of a "creation" at the beginning of the world, understanding this creation as an event situated in the past, and the interpretation often given by metaphysicians and mystics : that the "creation" and "conservation" of the universe by God are not two separate acts, and that creation is a continuous process.

There is a great task to achieve : perfecting that micro-universe we call ourselves, "realizing" ourselves in the sense of the classical indic spirituality. Concern for eternity is not synonimous with anxiety about the future. The "end of man" is not individual happiness but full participation in the realization of the universe, in which one finds as well one's "own" joy. You need not worry about your own salvation or even perfection. You let live, you let be. You don't feel so much the need to interfere with Nature as to enhance, collaborate and "allow" her to be.

Spirituality would heal the open wound for modern Man : the chasm between the material and the spiritual and, with this, between the secular and the sacred, the inner and the outer, the temporal and the eternal. It is not a question of blurring differences, but of realizing inter-relations and becoming conscious of inter-dependence and correlations.

The book contains profuse references in the foot-notes revealing the wide scholarship of the author.

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Classical Indian Ethical Thought : by Kedar Nath Tiwari, *Publisher : Motilal Banarasidass, Bungalow Road, Jawahar Nagar, Delhi-110 007, 1998. Pages : XIX+172, Price : Rs. 195/-*

Traditional Indian thinking is mainly spiritualistic with a firm belief that man has a soul within him as his real being. This reality of soul sets for man a goal higher than any other goal to which our natural physical inclinations lead. So man has to adopt a point of view which helps him to rise towards the higher spiritual plane, the plane of his real inner being. Adopting the moral point of view therefore means adopting the really human point of view in which man finds it worthy of his inner nature to see himself.

The Vedic cosmic principle of Rta is the foundation of morality. It gives the first indication to man for adopting a moral point of view. The Rta principle implies that there is an eternal moral order involved in the very constitution of the universe, and therefore man has to adopt a moral point of view. Thus morality does not have its origin from a kind of social contract. It has a divine origin.

The concept of Dharma also owes much for the origin of the sense of morality. Dharma is that which upholds the universe from within. Man as distinguished from animal has to live a life worthy of a man. Even confined to himself he has to perform certain duties and inculcate certain traits of character. He has to control his sense-organs and to undergo the process which leads to the purification of mind.

The recognition of both the objective and the subjective morality corresponds to the acceptance of the morality of doing and the morality of being. The morality of doing refers to the virtues and vices. Objective ethics has its root in a sense of duty towards others, while subjective ethics has its root in a sense of inculcating inner virtue.

That the dictates of inner conscience have been given an important place in matters of morality may be borne out by the general old saying manhputam samacaret. Specially in such situations where several alternative paths seem to have their claims equally testified by recognised sources, the test of the inward satisfaction of heart plays a crucial role. In recent times especially in the thoughts of Gandhi and Aurobindo conscience has been accorded a very important place as giving final verdict regarding questons of morality.

The inner motive and the external consequences have received appropriate emphasis in Indian tradition of moral evaluation. While some systems have emphasized the role of inner motives, others have upheld the role of external consequences, the overall atmosphere remaining one of conciliation i.e. recognosing the role of both.

Moksa has been regarded as the goal of life and all the three pursuits - philosophical, ethical and religious - are ultimately meant for the attainment of that goal. Philosophy is as much a means to Moksa as ethics or religion is. All the three proceed together. Philosophy is not merely intellectual discussion for understanding the nature of the fundamental reality, it is also, and perhaps more prominently, a practical guide for spelling out the nature and means of liberation. Ethics and religion are rather more naturally disposed towards the goal. Spiritualism itself is a kind of metaphysics and is the very core of religion.

Everyone shares the same spiritual foundation (soul), and therefore there is no question of enmity with any other. Virtues like love, kindness, self-sacrifice, non-stealing etc. become natural to inculcate and observe. One has to control the demands of his lower being for the sake of the higher or the spiritual.

Indian ethical system is based on the law of karma. One has to undergo the consequences of his own action according to its merit or demerit. The svadharma. One should do one's duty selflessly and in accordance with one's station in life. The Gita advocates the doctrine of duty for duty's sake. The reward is not man's concern, that is rather God's concern. So man should perform his duty with devotion and without any concern for the result. The ideal of niskama karma may be taken as a synthesis between pravrtti and nivrtti in the Indian ethical system.

So far as the loyalty to a spiritualistic and humanistic ethics is concerned, Buddhism and Jainism both have essential agreement with most of the systems which come under the so-called orthodox school. Some virtues like compassion, forgivenes, freedom from covetuousness, freedom from anger etc. have always been emphasized. Non-violence (ahimsa), truth (satya), non-stealing (asteya), celibacy (brahmacarya) and non-attachment (aparigraha) - these five constitute the yamas in Hindu tradition, the panca-mahavratas in the Jaina tradition and panca-sila of the Buddhist tradition.

All the systems agree at least in the fact that Moksa is complete riddance from all sufferings, from the cycle of birth and death and from all sorts of passions and desires. Every system admits in its own way that by attaining liberation, the soul attains its original inherent nature. All views agree that eternal life is an absolute fulfilment of what we are, the final affirmation of our progressive self-finding.

Actions which were done in the past life and whose samskaras have matured to produce effects are known as prarabdha karmas. Actions which were done previously but whose samskaras have not yet matured for producing effectsare known as samcita karmas. Actions which are being done presently, and whose samskaras are still further from attaining maturity for producing effects are known as samciyamana karmas. Prarabdha karmas are ripe karmas which are bound to produce effects, but if one makes sincere efforts by attaining true knowledge, he can check samcita and samciyamana karmas from producing effects.

Life is like the game of bridge. The cards in the game are given to us. We do not select them, but we are free to make any call we think fit. We are limited only by the rules of the game. We are more free when we start the game than later on when the game has developed and our choices become restricted. But till the very end there is always a choice.

Human effort is critically important and man has freedom to act if only he has the will to do so. As a matter of fact destiny and human effort are the two wheels of the same cart. Fate is the capital while our present karma is the income. If we merely centre our attention on enjoyment, our capital will be gradually lost. Fresh efforts are necessary to add to the capital of our good deeds. We are governed by the past, but we can govern the future, because our present deeds will be crystallised into destiny.

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The Self is only Be-ing, not being this or that. It is simple Being. Be-and there is an end of the ignorance. Enquire for whom is the ignorance. The ego arises when you wake up from sleep. In deep sleep you do not say that you are sleeping and that you are going to wake up or that you have been sleeping so long. But still you are there... Realise your pure Being. Let there be no confusion with the body. The body is the result of thoughts... You were not concerned with the body when asleep; so you can always remain.

- Bhagwan Raman Maharshi in April 1935

(in Talks with Maharshi P.P.52)

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